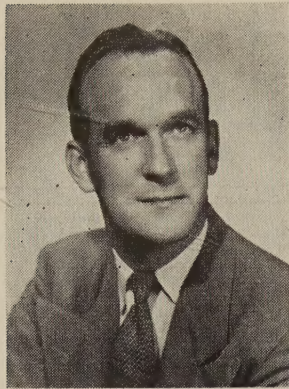


Number 27

News and Notes



The Rev. Allan D. Hansen

The Rev. Allan D. Hansen who is pastor of St. Paul's Lutheran Church is 37 years old and a graduate of Trinity Seminary, Blair, Nebr. He was ordained in 1944. He has served St. Paul's Lutheran ever since his ordination. The church was organized in 1945. She has now grown to 1300 members. The staff, besides Pastor Hansen, consists of a full time parish worker, a full time man is employed as office manager, and the congregation is at present calling an associate pastor.

The congregation besides meeting its congregational quota to the synod pays the salary of Pastor and Mrs. Paul Johnsen as missionaries in Japan.

The congregation also has a parochial school where the first six grades are taught by four teachers. The annual budget of the congregation is \$56,000. This does not include the parochial school.

The congregation now has a beautiful church and some very good parish buildings and the school. The total value of the whole plot is about \$250,000. However, it is not really the outward things that impress us, it is the spiritual power, which drives the people and the pastor.

The Rev. C. C. Kloth 80 years Old

The 40th Anniversary of St. Matthew Lutheran Church in Laurens, N.Y.,

as a Congregation and the 80th Birthday of the pastor, C. C. Kloth, will be celebrated together on Sunday, July 31.

All former members, pastors or friends of Rev. Kloth are sincerely invited to be present with us.

Underwood, Iowa. A reception was held Sunday evening, June 12, at Underwood Lutheran Church for 46 new members (35 confirmed) who have been received since the first of the year. Rev. Cleo D. Hanson is pastor of the church.

CONVENTION NEWS

The Women's Missionary Society met in the usual sessions but the women will write their own report.

The number of voting members on Thursday were 60 pastors and 151 lay delegates. The women could outvote the men this time. There were 90 women and 61 men among the lay delegates.

ELECTIONS AT THE CONVENTION

A good part of the time of the convention is used to hear reports and to transact business. Nominations are also made and elections take place. Pastor William Larsen was the very efficient chairman. To assist Pastor L. Siersbeck, general secretary of the synod, two pastors: Thorvald Hansen and James Olson, were elected. Mrs. Betty Kleiter of Lynwood had charge of the Daily Reporter printed every day.

Each district nominates two men every year to the large nomination committee. All nominations are made by this committee. This year's committee consisted of the following members:

Chairman: Pastor N. B. Hansen

Secretary: Mrs. Virginia Michaelson

Atlantic District: Pastor Elmer Andersen, Miss Priscilla Jensen (Westbrook, Me.)

Illinois District: Pastor Henry N. Hansen, Mrs. Virginia Michaelson (Detroit)

Wisconsin District: Pastor Sidney Jorgensen, Mrs. Holger Jacobsen (Cine)

Minnesota District: Pastor Nels B. Hansen, Mr. Alvin Hansen (Minneapolis)

Iowa District: Pastor E. L. Erland, Mr. Oluf Larsen (Neola)

Nebraska District: Pastor Clarence Paulsen, Mr. Vernon Bertelsen (Omaha)

North Dakota-Montana District: Pastor Edwin Petrusson, Mr. Martin Christensen (Kenmare)

Pacific District: Pastor Anker Jensen, Mr. George Jorgensen (Selma)

West Canada District: Pastor Immanuel Johansen, Miss Erna Hammar (Redvers)

ELECTION RESULTS (Thursday):

Church Council Secretary

Rev. L. Siersbeck, Kenosha, Wisconsin

Church Council Layman—3 year term

P. C. Clemmensen, Atlantic, Iowa

Synodical Treasurer—1 year term

H. J. Hansen, Blair, Nebraska

Board of Education

Rev. Verner Carlsen, Council Bluffs, Iowa

Board of Education—Layman—5 year term

Boas Weismann, Omaha, Nebraska

Board of Trustees, Dana—5 year term

Byron Langenfeld, Racine, Wisconsin

Board of Parish Education—3 year term

Rev. C. C. Madsen, Blair, Nebraska

Rev. James Olsen, Lincoln, Nebraska

Board of Home Missions—3 year term

Rev. Fred Jacobsen, Albert Lea, Minnesota

Board of Home Missions, Layman—year term

Victor Petersen, Council Bluffs, Iowa

Japan Mission Committee—3 year term

Rev. Allan D. Hansen, Lynwood, California

South America Committee—3 yr. term

Rev. K. R. Jensen, Viborg, S. Dakota

Sudan Mission Committee—3 yr. term

Rev. N. B. Hansen, Hutchinson, Minnesota

(Continued on page 13)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927. the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa



St. Pauls Lutheran Church

LYNWOOD, CALIFORNIA

CONVENTION NOTES

59th annual convention of the United Evangelical
an Church was held June 21-26, in the newly
St. Paul's Lutheran Church, at Lynwood, Calif.

a most interesting convention because it was
a congregation which was organized only 10
ago as a home mission church. But if any one
ared that this young congregation might not be
to the task, his fears were unfounded. From the
at a woman of the reception committee met us
Union Station and quickly got us out to Lyn-
ve saw that the whole outward organization func-
very smoothly. Every one knew what to do.
was never any confusion. It was inspiring to
ys of 12 years work about the convention
gs. The whole organization gave us a feeling
being that helped us to get that quiet reverent
needed to get a blessing out of the meetings.

ss the Bullis Street where the church is located,
a huge canvas was suspended with this inscrip-
Welcome U. E. L. C. This and the smoothly func-
organization made us feel so much at home that
d to the president of the congregation, "We
Los Angeles as the suburb of Lynwood.

The Opening Service

e sat down in this new beautiful church which
00 people, we were impressed with the beauty

of the church and the well rendered liturgy by the 40
voice choir. We sat there thinking about the spirit of
urgency which is so evident in the California work.
It is true that people are moving in so fast that our
congregations cannot fail to grow, but still you were
impressed with a certain urgency that must characterize
the Kingdom of God. *

Just before we went into the service we talked to
some people who said an acre of land that sold a year
ago for \$1,000 may be worth \$10,000 today. Therefore
you must be watching your chances. This is some of
the spirit we noticed in California. They are watching
for the chances they may have spiritually.

The Rev. J. M. Girtz, Vice President of the Synod,
served as liturgist and Dr. Hans C. Jersild, President
of the Synod, delivered the opening sermon. We are
printing the message elsewhere in this issue. It was
delivered amidst a sense of open interest, because this
was the first time many of the worshippers had attend-
ed a national convention.

The trouble with reporting this convention is that your
editor has to get some into the mail every day in order
to make the Fourth of July issue. Perhaps we may re-
peat ourselves a bit.

We have been observing the California church people
(Continued on page 15)

Gospel Dynamics

[Philippians 4:13]

Opening Sermon at the Synodical Convention

By Dr. Hans C. Jersild, Synodical President



Where mention is made of dynamics we may think of a power which gives life and strength, zest and zeal. Our reference is here to the dynamics of the spiritual realm, to that gracious Gospel power which is in Christ Jesus.

When we turn to our earthly existence many different powers arise before us. Hand power, steam power, gas power, electric power, and now atomic power. Back of these powers are interesting stories of increasing and ascending achievement. Great things have happened. Today man because of newly discovered powers is endowed with tremendous possibilities. We have reason to be deeply thankful for his great advances.

However, our concern must go deeper, must go beyond these outward material powers, these earthly dynamics, to the higher eternal powers, the spiritual dynamics or as we have chosen to call them, Gospel Dynamics. For herein lies the real strength of life. "I can do all things in Christ who strengthens me."

I. The Need for the Strength in the Lord

Today's circumstances cry out for strength, for power, for dynamic energy. First because life of today has been and is overwhelming us. It has progressed in an almost uncanny way. Within the first half of this century the auto, the airplane, the radio and now the television have been invented. Connected with each one of them are stories of vast proportions, stories which have completely revolutionized life, changed homes, changed use of time, changed attitudes and habits, reducing time and space and lifting our standard of living to a very high level. All these things with their luxuries and comforts have delighted us; but with their demands and strains coupled with their opportunities and responsibilities are also pressing in upon us causing tension and stress. Beneath them often runs a secularizing tendency laying hold of our time and our energies in a first way, and crowding the crucial and first mission of life, God's work, into the outer edge.

New fears beset our ways. These fears have been enlarged and increased by our progress. True, fears have also been allayed. Certain diseases have been brought under control. Greater protections for life and home have been organized. Still fears increase and persist. For coupled with our advances are also the misuse of them. Coupled with protective helps and aids are destructive powers which nullify our protections. We are living in the most marvelously advanced civilization and still it seemingly is the most helpless, the most hopeless. For despite the development of outward power and strength, the inward strength has not been developed and followed along with it.

Commendable outward efforts are being made in the interest of peace and security. However, despite the U.N., the Seato, the UNESCO, and the Economic Aid plans which we

have fostered and developed, we do not have security. human endeavors, praiseworthy as some of them are, do provide inward power without which we cannot endure. We need more than a strong mailed fist, more than economic plans, more than enlightened conditions. We need renewed minds, changed hearts, reborn lives. We need grace strength from on high. We need Gospel dynamics instead of atomic dynamics in order to be victorious in the face of problems and fears, trials and tragedies, in the midst of sin and death. To illustrate this situation we read from Pulpit Digest:

In a world where the food supply could be adequate, sufficient clothing is possible for everyone, most people would be cold or hungry most of the time. In a social order where the economic security is within our grasp, literally millions would have little security. In a world where there could be peace and blessedness for everybody, man is the only animal who organizes for the purpose of killing his young. Last we have perfected our scientific methods to such an extent that it is easy to dispense with most of the human race in a matter of hours. Minutes for millions, we say—to dispose of them!

Just as soon as we understand our needs, we shall realize the desperate necessity of something above and beyond ourselves. We need God. Only He can help us. In Christ Jesus He comes to us.

Only the strength which is in Christ Jesus avails, only Gospel dynamics can truly and vitally sustain us.

But we might say: "We, as many as are believers, by the grace of God that power, those Gospel dynamics are the unbelieving world out beyond us which needs it." It is very true that every Christian does in faith possess a greater or lesser degree of that power. But "let anyone who thinks that he stands take heed lest he fall," I Cor. 10:12. "Be sober, be watchful, your adversary the devil prowls around like a roaring lion, seeking someone to devour," Peter 5:8. Or he, disguising himself as an angel of light (I Cor. 11:14), sets about to deceive and lead astray.

There is a constant tendency on the part of the whole of life to deteriorate. There is a constant battle to keep above things lest they get the better of us and pull us down. Life is a persistent struggle to keep above water. Whether in the realm of temporal things or in the realm of spiritual things the struggle goes right on. Our first concern must always be for the spiritual life.

When we look at the story of the Kingdom of God, we see those ups and downs. In Old Testament times it was a falling and a rising, a collapse and a resurrection of the people of Israel. In New Testament times and on into the present that immediate period, we can observe times of great spiritual energy and life, and then times of lethargy and decay in the Church. The story is repeatedly one of ups and downs, low points and high points in the Kingdom of God. Always there have been forces, the forces of darkness which would undermine and degrade. The truth of the whole situation has been put into apt words by our Lord Jesus Christ when He in the garden of Gethsemane addressed His disciples, speaking to Peter: "Simon, are you a rock? Could you not watch one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing but the flesh is weak," Mark 14:37-38. The spirit is w

flesh is weak, therefore watch and pray. Be alive, alert to the grace of God, for this frail sinful flesh of mine and will drag us down, down to the lower levels of life, to sluggishness and sleepiness.

There is a constant need for renewal, for strengthening, for enforcement, for revival. How important then that we close to Christ, that we grow in Him, that we grow in grace and knowledge of our Lord and Savior Jesus Christ. We will be experienced the gracious promise of the word: "I do all things in Christ, who strengtheneth me," and "from me you can do nothing."

II. The Source of God's Strength

Let us observe that apart from Christ we cannot have the Gospel dynamics, Gospel power. Through His death and resurrection the great victory of time and eternity has been won. Satan, sin, and death are conquered. Therefore we could say: "All authority hath been given unto me in heaven and on earth." All power was in His hand. We believe in a Lord and Redeemer in whose hand is all power in heaven and on earth. Do we always grasp the blessed significance of that word? The words of the Psalmist become readily true: "The Lord reigns" (and we can add the Lord reigns), "let the earth rejoice," Ps. 97. "The Lord is, He is robed in majesty," Ps. 93. Everyone who is in Christ is safe and sure, for "no one shall snatch them out of Christ's hand," John 10:28. He is the all-powerful victor. Next, our Christ is the all-powerful one because the "Gospel of Jesus Christ is the power of God. It is the gracious giving power of His forgiveness, His peace, His joy. Our Christ Jesus is our peace, is our righteousness, is our joy. His grace is sufficient for us. It, when accepted, can mean spiritual dynamic power in our lives which if we yield ourselves wholly to Him, mold, shape, pattern, determine us unto the highest ends, the richest results, the truest results.

Christ Jesus is the all-powerful Lord and King, the all-powerful Christ and Savior. The crucified Lord and Christ is the power of God, the wisdom of God.

III. The Appropriation of That Strength

Therefore when He abides in me and I in Him, I am strong. "I am strong in the Lord and the strength of His name." If you were to ask how such abidance in Him, and in me, occurs, we can respond: It occurs when you and I have repented have seen our sin and insufficiency, and in Christ have accepted the all-sufficient Savior, the all-powerful Lord and King.

When Jesus Christ becomes one with you and me and you and I grow up in Him; when He has become your and my personal Redeemer from sin, death and Satan's power, has used you and me and made us whiter than snow, made us blessedly righteous in God's sight, has become the King on the throne of our hearts; then will it indeed follow that we and I have been strengthened with might by the Spirit of the inner man, then it takes place that you and I are strong, strong in His grace and strength. All God's resources in Christ Jesus will then enable a victorious upward going. As those riches of and in Christ more and more become our personal possession we are strong. They become more and more as our faith is deepened and strengthened, as the Holy Spirit takes that which is of Christ, applies it to our hearts, and brings to our remembrance that which is of Christ. Jesus says: "You shall receive power when the Holy Ghost has come upon you." That power is when Jesus Christ has the pre-eminence in our lives, without Him we can do nothing. In Him we can do all things for He strengthens us.

How vital therefore that you and I seek the fountains of grace, His word and His sacraments, that we steep ourselves in the wealth of His truth, His precious word; Christ is that Word which became flesh and dwelt among us. How crucial too that we always know ourselves as sinners lost and condemned, who are saved by grace through faith in Christ Jesus. How transcendently meaningful that we put on the whole armor of God as set forth in our Convention Theme Chapter. In the last analysis putting on that armor means equipping ourselves with Jesus Christ, with the Word of God. Then shall we be strong, strong in the strength of His might.

IV. This Strength Asserts Itself

Having thus appropriated Christ Jesus in faith, that faith will assert itself. For faith, spirit-wrought faith in the Savior unto forgiveness, life and salvation, is the victory which overcomes the world. It is the victory which truly wins. There follows too from that faith peace from Him who is the Prince of Peace. Such a peace has its basis in a clear conscience, a cleansed life which makes for confidence, assurance, certainty. You are enabled to stand firm, to go forward in fruitfulness. You will have the faith that is active in works, the faith about which Luther speaks: "Oh, it is a living, energetic, active, mighty thing, this faith! It cannot but do good unceasingly. Where there is faith one does not ask whether good works are to be done; but before the question is asked, the works have been done, and there is a continuous doing of them."

Not only does Spirit-wrought faith as a Gospel dynamic assert itself, but also prayer. Again Luther tells us: "Prayer is a powerful thing; for God has bound and tied Himself thereunto." Jesus says: "Whatsoever you ask the Father in my name He will give it you," John 15:16. Note it is prayer in His Name. It does not mean merely that you, when praying, use "in His Name," for that may be omitted; but it does mean believing in the redeeming grace of that Name, according to the Word of that Name, according to the will of that Name. Thus in that Name you may have the certainty of God's answer as He in His wisdom and love answers you. You may proceed up life's way in the firm assurance that God's answer is forthcoming. His promises assure us of an answer which is according to His will and way. For all true prayer asks that His will, the best and most loving will, be done. We can be so sure of God's promises. They are yea and amen. Therefore what a gracious dynamic power there is in prayer.

Finally let us add that this strength in Christ Jesus, these Gospel dynamics which become a blessed reality, because of Him will also manifest themselves in victorious living. "Thanks be to God who giveth us the victory in Christ Jesus, our Lord." Such living is so sorely needed, because, as already noted, there is always a tendency for the spiritual life, due to the frailty of the flesh, to deteriorate. There is need for repeated awakening. We are so prone to lose some of our first love and concern, to let secularizing influences take away some of that personal fervent element which by the grace of God enables spiritual life to move on those higher levels of living and serving.

May God help us by His Spirit to be strong in the Lord and the strength of His might, to know that in ourselves we are insufficient and futile, but in Him and by His gracious Gospel power we can be strong for life's task, we can in faith and love, in prayer and serving, demonstrate greater life, greater power, greater fruitfulness.

A FORWARD LOOKING BOARD OF EDUCATION

Many people are naturally asking what will become of Dana College and Trinity Seminary in the new church. The Board has made a careful study of this problem, and it has come to the conclusion that it would be well to preserve Trinity Seminary in the future by tying it up with one of the other seminaries in the other three bodies. Thus the records of the students will be preserved, and the life and influence of the seminary will also be preserved in the new church.

Pastor Alvin H. Petersen, chairman of the Board of Education presented the report at the convention. Since it is of so much significance to our Seminary, we present that part of his report in full.

For some time, especially since the merger talks have progressed to a point where merger seems likely, the question has been asked: What about Trinity Seminary? Shall we insist that it continue? What will be its fate or future in the "new" church?

The Board of Education has given serious thought to the future of Trinity. Trinity Seminary was established 71 years ago. Its faculty has never been large in number, nor has the student body. But it has served our United Evangelical Lutheran Church effectively. It has been and is the very heart of our church, for from it have come nearly all of our pastors.

In 1945 our church took action to strengthen Trinity by enlarging its teaching faculty to five. The Board of Education has made possible, for a number of years, leaves of absences for our faculty members, so that they might more effectively prepare themselves to train students to become pastors. Trinity currently is, from the standpoint of personnel and facilities, probably at its peak in quality. Although the seminary has lost the service of one of its professors, Dr. C. B. Larsen, this chair is being filled with a promising young scholar. In terms of financial support our seminary enjoys the good will of our church. We have every reason as a church to be grateful for our seminary and its potential.

But, as a church we have said that we want to merge. And we have chosen to join with two large church bodies and one comparable to ours in size. The Evangelical Lutheran

Church has one large seminary and the American Lutheran Church operates two, also sizeable institutions. The Lutheran Free Church has a seminary comparable in size to Trinity. It is the thinking of the Joint Union Committee that in the merged church there shall be one seminary operating with institutions and theological faculties on several campuses. It is not the policy of the Joint Union Committee to recommend liquidation of our institution. On the other hand, it is the growing sentiment that the size of our student body will not merit so large expenditure in terms of faculty-student ratio; nor will it seem feasible that Trinity should continue at its present site, sharing a college campus.

But the Board of Education believes that our church and the "new" church have a responsibility to Trinity, to its past, to its faculty, to its graduates—to see that its life and contribution flow into the "new" church.

Therefore, at its meeting in April the Board of Education, after consultation with the faculty, stated that it "views with interest the possibility of relocation of Trinity Theological Seminary in the merged church." Actually it was the hope of the Board of Education and faculty of Trinity Seminary that Trinity might become the nucleus for a new seminary, say in California or in Texas.

Early in May certain discussions in the Joint Union Sub-committee on Policy and Organization and certain informal discussions which the President of Trinity Seminary and the President of our Synod had with officials of the other merging groups revealed a real concern for Trinity Seminary and its future. The apparent imminent need of calling professors to seminaries in the ELC and ALC indicated that it might be advisable for our Board of Education to meet with representatives from ALC and ELC to discuss the future of Trinity Seminary in the merged church. The likelihood that Trinity Seminary will be relocated in an entirely new territory is remote.

Therefore, on May 19, the Board of Education, in consultation with the faculty, adopted this resolution: "That the Board of Education favors exploratory conversations with the proper officials of the ALC and the ELC

relative to the relocation of Trinity Seminary."

On May 23, the President and of Trinity, the President of the the Chairman of the Board and other member of the Board, met top level officials of the ALC and ELC to discuss the possible relocation of Trinity, as an independent institution, on either Luther or Wabash campus—the student body and faculty to be integrated into a joint institution, but that Trinity remain autonomous until the merger.

The ELC and ALC officials were appreciative of our concern and expressed us that they would cooperate in such a venture.

On May 25, the Board of Education in special session adopted the following resolution: "Be it resolved that the Board of Education recommends that the Board of Trustees of Dana College and Trinity Seminary and the Church Council of UELC that they consider relocation of Trinity Seminary after further consultation with representatives from ALC and ELC and that proper resolution be submitted to the 1956 convention of UELC."

We believe that our UELC should be appraised of the development of possibilities and therefore, I appeared before you to alert you to the problem that faces us relative to our seminary.

I believe it is the consensus of opinion of the members of the Board of Education that such a contemplated move is strategic and will be in the best interest of the church and its seminary, its professors and the student body. Before merger, we as a church can indicate our desire to make available our professors to a larger need will enhance the future as theological instructors, in a chosen field. To choose a seminary with which to cooperate probably finally merge will provide continuity of the seminary, of its faculty and of our specific theological tradition. That ALC and ELC have responded graciously in conversations such as an open door for our seminary to make a maximum contribution to the merger. To relocate may also save our seminary some painful years if the merger is effected.

The Board does not view these discussions as a retreat, but rather as an "earnest" of our faith in the possibilities of union,

CHURCH NEWS FROM HERE AND THERE

Peronists Threatened

Since the Peron government in Argentina started to eliminate special privileges for the Roman Catholic Church in that country seven months ago, cries of "Persecution" have been heard from Roman Catholic leaders and from the Vatican newspaper *Osservatore Romano*. At least 62 priests and many laymen have been arrested in Argentina on charges of political plotting against the Peron government. Recent laws have cut the number of religious holidays, dropped exemptions on church property and financial support for Roman Catholic schools, and authorized divorce, plus a recent decision to call a constitutional convention later this year to separate church and state.

President Peron regards himself as a loyal Roman Catholic. His late wife, Eva Peron, was a leader in the church and was mentioned after her death as a candidate for sainthood. Both Perons have been given high papal decorations in 1947.

Fighting back against restrictions on the Roman Catholic Church, priests throughout Argentina read from their pulpits on June 5 a statement warning that "those who help to pass laws restricting the church's right fall under the terrible penalty of excommunication." A Vatican authority in Rome said that President Peron "is in grave danger, and with him all the legislators of the Peronista-dominated Congress. . . the president has not fallen into a state of excommunication it is certain that he is a very short step from it."

Lutheran Deaconesses Hold Biennial Meeting

Axtell, Neb.—Forty-six delegates attended the 32nd biennial meeting of the Lutheran Deaconess Conference in America held at Bethphage Inner Mission Association here.

Highlight of the conference was a panel discussion on "The American Deaconate 1955" with Sister Elinor Lusk as moderator. Sister Anna Ebert of Philadelphia reported on the International Deaconess Conference held at Oslo, Norway, last July.

The work of the Bethphage Mission was explained by Dr. Arthur A. Christensen, its director, and Sister Julian Holt, its directing sister. The Rev. Peter Gjerde, executive director of

Lutheran welfare in Minnesota, spoke on "Christian Social Action," and the Rev. Wilbur Laudenslager of Philadelphia, directed Bible study sessions at the meeting.

During the conference sessions, officials reported there now are 541 Lutheran deaconesses in the United States. Of these 82 are retired, 115 are students and 334 are active in the motherhouses and in church-related and other colleges and hospitals.

The motherhouses are located at Philadelphia, Baltimore, Md., Chicago, Milwaukee, Wis., Axtell, Neb., Brush, Colo., Omaha, Neb., Brooklyn, N. Y. and Minneapolis Minn.

Officers of the L.D.C are Sister Anna Bergeland of Minneapolis, president; Sister Marie Rorem of Chicago, vice-president; and Sister Catherine Neuhardt of Ruxton, Md., secretary-treasurer. These and Sister Olive Culenburg of Omaha and Dr. Christensen comprise its executive committee.

WHAT IS THE AUGUSTANA LUTHERAN CHURCH

The Lutheran Augustana Synod was organized at Jefferson Prairie, Clinton, Wisconsin, June 8, 1860. The name was changed to The Augustana Evangelical Lutheran Church at the 89th Annual Synod at Rock Island, Illinois in June, 1948.

At this Synod Augustana celebrated the one hundredth anniversary of the founding of the first congregation in New Sweden, Iowa.

It is the fifth largest of the eighteen Lutheran bodies in the United States and Canada.

It is one of the eight Lutheran Bodies comprising the National Lutheran Council. Other Church Bodies comprising the Council are: United Lutheran Church, Evangelical Lutheran Church, American Lutheran Church, Lutheran Free Church, United Evangelical Lutheran Church, Finnish Suomi Synod and Danish Lutheran Church.

The Augustana Lutheran Church has a baptized membership of 515,968. It has 1211 congregations and 1120 pastors. Geographically it is divided into 13 conferences, with congregations in 35 states, the District of Columbia and five provinces of Canada. It maintains its headquarters at 2445 Park Avenue, Minneapolis, Minnesota.

This Church Body serves in the field of social missions through its Deaconess Institute, Omaha, Nebraska; eleven hospitals; twelve children's homes; twelve hospices and seamen's missions; three invalid homes and nineteen homes for the aged.

This Church has five Colleges: Upsala College, East Orange, New Jersey; Augustana College, Rock Island, Illinois; Gustavus Adolphus College, St. Peter, Minnesota; Luther College, Wahoo, Nebraska; Bethany College, Lindsborg, Kansas.

The Church also maintains The Augustana Theological Seminary, Rock Island, Illinois where practically all the ministry of the church is trained.

The Augustana Lutheran Church operates its own publishing house, The Augustana Book Concern at Rock Island, Illinois which publishes many of the books used in the church such as hymnals, catechisms, books of worship, institutional pamphlets, church bulletins, etc. It also publishes the Lutheran Companion, the official weekly organ of the church, as well as several other periodicals.

The value of the property of the 1211 congregations and 64 institutions is \$131,616,258.00.

The congregations and the Church boards expended \$5,900,000 last year (1954) for benevolent purposes. The 1211 congregations during the same period spent \$16,300,000, a total of \$22,000,000.

In 1954 nineteen new congregations were established in the United States and two in Canada.

In the field of Foreign Missions, the Augustana Lutheran Church has an extensive mission program in Africa, India, Hong Kong, Borneo, Formosa, South America and Japan. Because of disturbed conditions in China since World War II the work in this field is being carried on by native workers.

Dr. Oscar A. Benson, Minneapolis, Minnesota is President of the Augustana Lutheran Church. Dr. Benson is the tenth President of this church body. He was elected for a four year term at the 92nd Annual Synod at Galesburg, Illinois in June, 1951, to succeed the retiring President, Dr. P. O. Bersell, who served as President for a period of sixteen years. For ten years prior to Dr. Benson's election as President of the Church, he served as Vice-President. At the Synod in 1951 Dr. Malvin H. Lundeen of LaGrange, Illinois was elected Vice-President.

A RACE WITH THE REDS IN VIET NAM

Among Wild Jungle Folk

PLANTING THE CHURCH IN INDO-CHINA

By Gordon Hedderly Smith

For seven years, since the close of World War II, we have been told that the doors are closing in Indo-China. Now the word is more final. "Just two more years, or even less, before the Communists take over completely."

Many believe that Indo-China may soon be written off as a mission field. Radio commentators, newspapers, magazines—all weave a pall of depression that will soon take the heart out of missionary interest. Three months ago we heard that we missionaries were fleeing the country a jump ahead of the Reds. The devil is just waiting to chalk up another victory against the Christian Church.

I am not minimizing the dangers of the past years. The long dusty convoys, with the possibility of bullets blasting out at us from the tall grass, will not soon be forgotten. The lurking enemy that watched and plotted was very real. Nor has it been easy to be in the vortex of political forces whirling around us, seeing Vietnamese churches destroyed and Christians scattered and killed. We are perfectly aware that from the human standpoint there is little hope for the future, for this country or for the world at large.

But what about our attitude? I know of only one way to act and think. During these years we have absolutely refused to concede that we have been on the brink of catastrophe; we have refused to give in to a spirit of defeatism. Trusting God to keep open the doors to the gospel, we have tried to work and walk by faith.

And God has marvelously answered prayer. He has brought us through these anxious times and kept the work going with very little endurance. No missionary in Indo-China has ever been without a ministry that has been completely overwhelming with opportunities to reach the lost. Here in our tribesland, we have seen the Church of Christ marching on from victory to victory as new tribal areas have been entered with the message of salvation.

The weeks before the cease-fire were the most trying. Toward the end, the Viet Minh got the upper hand in our area and we were really menaced. We took a firm stand of faith and believed that God would hold back the enemy. The Viet Minh got closer to Banmethuot as the defending forces crumbled before their advance. Ten battalions were within thirty-five miles of town, and we were told to be ready to leave on a moment's notice. If the cease-fire had not come when it did, another week would have seen our district overrun. We are told now that the Viet Minh intended to liquidate us missionaries.

The cease-fire is counted as a great defeat for the West. We truly mourn the loss of North Viet Nam. But we rejoice that the rest of Indo-China is now open to the gospel.

Our aim

What is our task here now that these doors are open? I am not directly responsible for the evangelization of the 23 million Vietnamese, nor the four million Cambodians, nor the million and a half people of Laos. I am, however, fully responsible as one of the few commissioned to reach our hundreds of thousands of wild jungle folk. These do not live in teeming cities, speaking a common language. They are scattered over thousands of square miles of mountains and forests, and they speak scores of different dialects.

Thinking of these primitive tribespeople for whom a handful of missionaries, are responsible, how can we give in to discouragement and defeat? Our whole heart cries out, "It cannot be that these last tribes are going to be left out! These must hear the gospel too! People of every kindred, tribe and tongue are to be represented around the throne." Now that the doors to their jungles are thrown open, we must take them the gospel.

We call upon the Christian Church to stand with us in faith that God not only will keep these new doors open but will send us pioneer missionaries to establish His name in a score of languages and dialects.

New centres

During the past year evangelistic centres have been established in two new tribal areas, with native preachers in charge. Together these areas comprise five hundred villages, where three languages are spoken. A young Vietnamese missionary to the Mngong people translated the Gospel of Mark and a hymn book, and is already preaching in the Mngong language.

Who are these primitive folk? I have just returned from one of my regular trips to this new field, having with me two Mngong preachers trained in our Bible school. They come from an area which has a dialect similar to that of tribes recently contacted.

We stopped at a Stieng village by the side of the road. It was so filthy that the two preachers said they were nauseated. We sloshed through green slime and mud which reached into the very houses themselves. Pigs were underfeet, cows were standing by the doorway. Inside, the places where people live were unswept, dilapidated and wretched.

The people were practically naked, the women wearing only a tiny loin cloth. There is no doubt that 90 per cent of the people had intestinal parasites, and malaria had enlarged the spleens of every child in the village. Human beings were living under conditions worse than animals!

Age raided

A few weeks ago six people in a Mnong Bunor village of some disease. The people looked about to see, what, but who had caused the deaths. A nearby village had moved into the neighborhood recently and a sorcerer laid the blame on these people. Accordingly the new village was raided and eleven men and women were brought back chained by the neck. Then followed the ordeal by molten lead. This was done on the palms of the hands of each person. Each person's hands were burned, indicating that each had the evil eye, and had cast a spell on the six dead people. Two of the prisoners were tied to the sacrifice poles in front of the chief's house. They were slain and their bodies cut into pieces and distributed along the trails leading to the village and to their fields. From a hundred miles away, the French administrator rushed to the scene with six armed native police. He heard the sacrifice gongs, the drunken cries, and arrived in time to save the other nine. Two were tied to the posts, first having been made drunk. In a matter of minutes their blood would have been offered to the evil spirits to ward off further sickness and death. After their release, it took the administrator five days

to convince these prisoners that they did not have the evil eye, and that they had not "eaten the liver of the six dead people." Auto-suggestion, fear, belief in the ordeal by molten lead had thoroughly convinced them that they were to blame.

Such people are not easy to convert. It takes a long time to gain their confidence, to learn their languages, to preach the simple gospel over and over again.

Not an easy job

We are not offering you an easy job. To those who will take up the burden by prayer, there is an intense spiritual battle to be fought and won. To those who will leave home and trudge these blood-sucker ridden trails, there is some hardship and often grief. But when I see the young French administrator driving his jeep 40,000 miles during the past fourteen months, taking justice and civilization to these people, I cannot see why we missionaries cannot take the gospel too.

We can take the gospel to these people if you will trust God with us to keep the doors open, not just for two years, but until He sees fit to say, "Enough! I am satisfied that every tribe has heard the name of My Son, the Lord Jesus Christ."

Condensed from "Moody Monthly"

The Flag With the Fifteen Stripes

By D. Ernest McCurry

We have grown so accustomed to our flag with its white stars on a blue field and its 13 stripes, that it is difficult for us to realize that for nearly a quarter of a century, from 1795 to 1818, we had a flag of 15 stars and 15 stripes.

Our nation's flag had its birth on June 14, 1777, when an act of Congress it was provided that, "the flag of the United States be 13 stripes alternate red and white; and the union be 13 stars, white, in a blue field, representing a new constellation."

However, no provision was made either for the growth of the young nation or for the further development of its flag. The first difficulty in flag making appeared when, in 1791, Vermont, and in 1792, Kentucky were admitted to the Union and each state rightfully requested representation on the flag. It was at this time that the flag of 15 stripes had its origin. Congress enacted a law which provided that, "from and after the first day of January 1795, the flag of the United States be 15 stripes alternate red and white and that the union be 15 stars, white in a field of blue."

This flag of the 15 stripes has witnessed many events in the earlier life of our nation. It was the first American flag flown over a foreign soil when the United States Marines raised it over Derna in the northern part of Africa on April 27, 1805.

It was our national flag during the War of 1812-1814. It was the ensign in 2 naval engagements: when Commodore Perry on board the *Bon Homme Richard* engaged

the British *Serapis* in the Battle of Lake Erie, September 10, 1813, and sent the message of his victory to General William H. Harrison in the words: "We have met the enemy and they are ours," and when Captain Lawrence in command of the *Chesapeake* on June 1, 1813, lost his ship and also his life, but with his last words gave to the American Navy its motto: "Don't give up the ship." This same flag was carried by General Andrew Jackson in the Battle of New Orleans, which was fought even after a treaty of peace had been signed in Europe.

On the walls of the National Museum at Washington, D. C., there hangs a flag which is dear to the heart of every American. One cannot look upon it without a feeling of reverence and emotion. One of its 15 stars was shot away by the enemy, but "the flag is still there."

It is the very same flag which floated over Fort McHenry on the night of September 13, 1812, and inspired Francis Scott Key, an eye witness, to write a brief poem which gave to the flag a new name and to the nation its national anthem—"The Star Spangled Banner," which was not adopted by the United States Congress, however, until 120 years after the occasion which gave it birth.

It is a significant fact that there are only 2 places in the United States where the flag is never lowered nor removed. One of these is the Capitol at Washington, and the other is over the grave of Francis Scott Key in the cemetery at Frederick, Maryland.

—Watchman-Examiner

THE LUTHER LEAGUE

Homer Larsen, Editor

MISSION ACCOMPLISHED

A True Story

By Bess A. Olson

The silver moon looked near enough to touch as a caravan wound its way up narrow, almost perpendicular paths, overhanging dizzy precipices. The travelers shivered as the cold air pierced through their heavy clothing, worn only a day before for protection against unbearable heat and burning sun on the Persian plain.

Among the muleteers rode a thin, drooping figure, Henry Martyn, early nineteenth century Bible translator and British missionary to India. With his recently grown mustache, baggy blue trousers, red boots, conical cap of Astrakhan and flowing coat, he might, at first glance, have been taken for a native of the land. A second glance would have revealed that, whatever his nationality, he was a very sick man. He was in fact dying. But wracked with fever, shaking with ague, half drugged from lack of sleep, the burning in his chest like a flame, he determinedly dragged himself on. Somehow he must reach Shiraz and perfect his Persian New Testament translation.

He was still a young man. Just thirty-one. Not many years before he had graduated from Cambridge with high honors, a promising career in England before him. Then he had heard the call of the lost in India and had gone to them. With his linguistic abilities he had quickly learned Bengali and Hindustani and became an invaluable help in Bible translating. He learned Arabic and Persian and with a converted Arab helper, Habat, made translations in the New Testament in both languages. The Arabic was considered good, but the Persian was not acceptable to experts.

Now, since doctors had ordered him out of India, instead of going home to England, he was on his way to the interior of Persia to make first hand corrections and to present a copy to the Shah for his needed recommendation.

"If I complete the Persian New Testament," he said, "My life will be of less importance."

At last the first part of the long tortuous journey ended at Shiraz. Soon he was at work with learned scholars. For seven months they toiled, Martyn daily weakening. Then it was finished. Two beautifully scribed copies were made for the Shah and his son and heir. Again Martyn mounted his pony, joined a caravan and set out for Tabriz to see the British Ambassador, Sir Gore Ouseley. Only through his introduction could he hope to see the ruler of the land.

But at Teheran, the capital of Persia, there was a delay. No muleteers could be found willing, at the present, to go on to Tabriz. The sick missionary waited knowing that he was in a race with death. Knowing, also, that the Shah himself lived at the capital. Must he wait for the introduction?

Impulsively he rode to the Shah's great tent. His heart beat fast as, on the verandah, he talked with the Vizier (Prime Minister) and his two secretaries. Only a tent flap away was his goal! But after two hours of conversation he had to leave unsatisfied. He had come without pomp or ceremony. The Vizier could not be bothered with him.

For three more days he waited. Then the Vizier held a public meeting. Taking his precious manuscript Martyn went and made request to

see the Shah. This time he must not fail. Carefully he avoided verbal controversy with the fanatical Moslems. But they rudely questioned his beliefs, interrupting, heaping insults, contradicting. Then the Vizier stepped forward. He held out his hand for silence. To Martyn's surprise he said, "Say, God is God and Mohammed is the Prophet of God."

The moment was tense as the crowd waited. Martyn knew that he refused to say their creed, and that one could kill him and become a hero. And there was his chance to see the Shah! Martyn's thin, pale face shone. With uplifted hand he said clearly, "God is God and Jesus is the Son of God."

With a roar the people rose shaking their fists at him, gnashing their teeth. But Martyn picked up his manuscript and left. They told him go but a message soon followed from the Vizier saying that his request to see the Shah had been refused. There remained nothing more to push his tortured body on across the desert to Tabriz when Muleteers were found. After weeks he arrived at the Ambassador's house burning with fever and at the point of death. Even though the ambassador could arrange an appointment for him, Martyn was too ill to appear before the Shah. But the ambassador presented the translation for him. The Shah publicly commented the writing and promised to have it read to him from "beginning to end."

Henry Martyn did not live long after that. He died on his way home to England, but he could not at last in the knowledge that his great mission was accomplished.

Dana and Trinity News and Notes

As a replacement for Dr. C. B. Jarsen in the New Testament department at Trinity Seminary, the Rev. W. D. Knappe of Steelville, Illinois, has been called and has accepted the position. His appointment to the staff by the Board of Trustees is for a two year term in accordance with the policy adopted by the convention several years ago. At the end of the two year period, mutually agreed upon, he may be nominated to full professorship or election by the Synod.

Rev. Knappe is a European-trained theologian. He was born in Koblenz, Germany, in 1926, and is



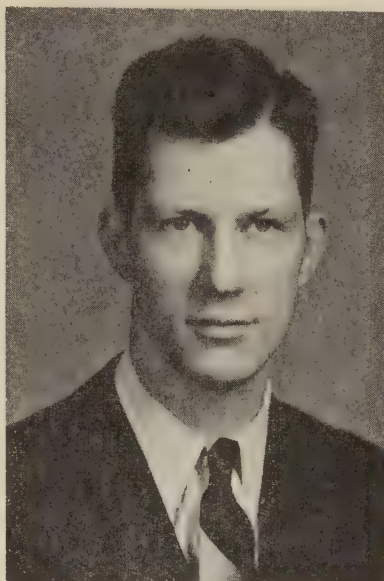
Rev. W. D. Knappe

a fourth generation Lutheran pastor. His undergraduate and theological education was received in Germany. In 1948 he came to Maywood Seminary, Chicago, for graduate work from which he received the M.S.T. degree in 1949, and where he has continued his study in New Testament leading to the doctorate. Rev. Knappe has been serving a parish at Steelville, Illinois, of the Wartburg Synod of the U.L.C.A. He and Mrs. Knappe and their two children expect to move to Blair in August.

Clifford T. Hansen Receives Ph. D.

Dr. Clifford T. Hansen, associate professor of Philosophy and Greek at Dana, received his doctor of philosophy degree from the University of Nebraska June 13. Dr.

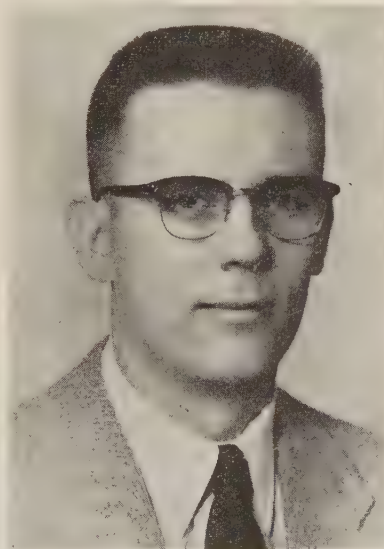
Hansen, a native of Hutchinson, Minnesota, served a parish at Underwood, Iowa, before joining the



Dr. Clifford T. Hansen Dana faculty in 1949. His major field in graduate study was philosophy and his minor Greek.

New Staff Members at Dana

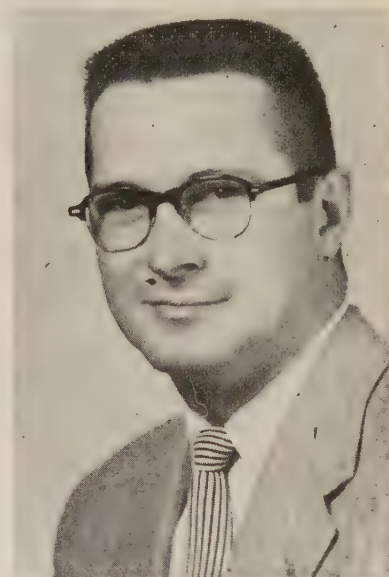
Mr. Bruce A. Jensen of Spencer, Iowa, has been appointed as an additional teacher at Dana in mathematics and science. Mr. Jensen, who will hold the rank of instructor, graduated from Dana in 1952 and has received a Master of Science degree from the University of Wis-



Bruce A. Jensen consin. He will teach mathematics and general science at Dana. Mrs. Jensen is the former Doris Bartel

of Hartland, Wisconsin. The Jensens have one child.

Mr. C. Arthur Christiansen, assistant professor of Biology at Dana, has been granted a year's leave of absence to continue his graduate study at the University of Nebraska. He will rejoin the Dana faculty in September, 1956. In his place, Mr. David L. Williamson of Lincoln, Nebraska, has been appointed instructor in Biology. Mr. Williamson is a graduate of Peru, Nebraska, State Teachers College. His graduate work was taken at the University of Nebraska from which he received his Master's degree.



David L. Williamson

Vacancies on the Dana staff which had not been filled as of the middle of June included English, Speech, Music and Business Administration. Mr. Paul Neve will return to the staff in September after spending one and a half years at Union Theological Seminary School of Sacred Music in New York in graduate study. Several faculty members, among them Mr. Bansen, Mr. Cloyd and Mr. Ferguson, are continuing their graduate study this summer at their respective universities. Dr. C. C. Madsen of the seminary staff will serve this summer as Protestant Chaplain aboard the USS Charleston, the Navy's training ship for midshipmen from Annapolis.

BY THE FIRESIDE

THE FAME OF WASHINGTON

Greatness is in the granite of the steady-
fast life,
The invincible purpose to the com-
mon interest giving
The high and patient poise, and sordid
struggle and strife—
These make the heritage of hope and
are the crown of living.
To serve one's country well in time of
need,
Shirking no sacrifice to reach the
shining goal,
Matching the noble purpose with the
golden deed,
Is to make luminous the pathway of
the soul.

So has the great republic found a chief
Who smote the darkness like a cen-
tral sun,
Cleaving, unshaken, to his great be-
lief, till the long war was won.

Well may this land of liberty remem-
ber him,
Not by his spoken words, but deeds
that he has done;
The centuries come and go, they have
no power to dim
The name and fame and life of Wash-
ington.

—W. Lomax Childress.

A NATION'S PRAYER

By Phillip H. Ralph

God of a nation, richly blest,
With wealth of forest, field and mine,
We seek to render unto thee
The tribute that is fitly thine.
No smoking sacrifice to blaze
Upon the lofty altar's fire,
Nor vain display of pious pomp
Or worldly creed dost thou require.
May righteousness our lives control
And justice all our dealings show.
Be ours the equal laws that will
No race or class distinction know.
God keep us free from vaunting pride,
From threatening voice and grasping
hand.
The kingdom thou on earth wouldst
build,
Perfect within this favored land.

—The Congregationalist.

MAKE ME THY FUEL..

From prayer that asks that I may be
Sheltered from winds that beat on
Thee,
From fearing when I should aspire,
From faltering when I should climb
higher,
From silken self, O Captain, free
Thy soldier who would follow Thee,
From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not this way went the Crucified)
From all that dims thy Calvary
O Lamb of God, deliver me.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,

The passion that will burn like fire,
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.
—Amy Carmichael.

ALL FOR CHRIST

Who answers Christ's insistent call,
Must give himself, his life, his all,
Without one backward look.
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ calls him for His own;
He must be Christ's, and Christ's alone.
—J. Oxenham

FOOD FOR THOUGHT

In front of a minister's desk, when
calling the other day, I saw a card
which bore a thought which has been
following me since. It was entitled
"Seven Deadly Sins." Here they are:
Policies without Principle
Wealth without Work
Business without Morality
Pleasure without Conscience
Worship without Sacrifice
Science without Humanity
Knowledge without Character

SOME QUESTIONS TO ANSWER

Sometimes Congressmen doubtless
wish their constituents would not write
to them, as witness letters quoted by
Juliet Lowell in **Dear Mr. Congress-
man** (Duell, Sloan and Pierce). One
man wrote to Congressman Powell:
"A friend told me that he sent my
name to the F.B.I. to put on their
subversive list. When do I start get-
ting benefits?" And another wrote to

him asking, "I would like some infor-
mation about the United Nations. When
will you unite them and when?"

Also on the subject of the UN is or-
dered to a Congressman Javits: "What about
the UN? Is this like the Elks and how
can I join?"

And then there's the woman who
wrote to Congressman Becker: "What
is a Congressman at large? Could there
be dangerous?" —Quoted

LIFE IS EARNEST

'Tis not for man to trifle. Life is brief
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the
hours:
All must be earnest in a world like
ours.

Not many lives, but only one have we,
One, only one;
How sacred should that one life ever
be—

That narrow span!
Day after day filled up with blessed
toil,
Hour after hour still bringing in new
spoil.

—Author Not Known

CONVERSATION PIECE

Teen-age boy confined to his home
with a broken leg keeps up his school
work through visits from one of the
school board's home visitation teachers.
The other day, the priest dropped in
while the teacher was helping Bob
and for a while talk turned to other
topics. Bob's 7-year-old sister found
the talk going over her head, so she
cast about for an idea to bring herself
back into the conversation. "Say," she
said suddenly to the priest, "you know
something? Our cat ate our bird. And
on a Friday, too!"

—Milwaukee Journal

Just inside the door of a gift shop in
the Adirondacks is a big easy chair of
which is a sign:

"Reserved—for husbands whose wives
are looking!"

In preparation for a banquet, the
chairs had been given a new coat of
varnish. It was a hot humid evening
and as the afterdinner speaker started
to rise, he found himself stuck to the
seat. But, unabashed, he said, "Ladies
and gentlemen, I had expected to bring
you a plain unvarnished talk, but cir-
cumstances make it impossible."

CONVENTION NEWS

(continued from page 2)

Central Mission Committee, Layman—3 yr. term

Rev. P. G. Rasmussen, Kenosha, Wis.

Extension Fund Board—3 yr. term

Rev. Marius Jorgensen, Scranton, Ia.

North. Publ. House Board—3 yr. term

Rev. Andrew Staby, Fremont, Nebr.

North. Publ. House Board, Laymen—2 yr. term

John S. Gebuhr, Council Bluffs, Ia.

Marcus Beck, Fremont, Nebr.

Editor, Ansgar Lutheran—3 yr. term

to election

Editor, Luthersk Ugeblad—3 yr. term

Rev. P. C. Jensen, Blair, Nebr.

Editor, The Little Lutheran—3 yr. term

to election

Board of Charities—2 yr. term

Rev. Wesley M. Andersen, Humboldt,

Iowa

Board of Charities, Layman—3 yr. term

Mrs. H. Irving Petersen, Jacksonville,

Iowa (resigned)

Resolutions Committee

Rev. C. M. Videbeck, Atlantic, Ia.

Resolutions Committee, Layman

Edith Johnson, Denmark, Wis.

Convention Chairman for 1956

Rev. William Larsen, Minneapolis, Minn.

Assistant Conv. Chairman for 1956

Rev. Christian Justesen, Fresno, Calif.

Itinerary for Pastor Lloyd Neve, missionary to Japan:

- July 5 Dickson, Alta.
- 6 Red Deer, Alta.
- 7 Olds, Alta.
- 10 Sunday, Calgary a.m., Standard 3:00 p.m., Hussar in the evening
- 11 Tilley, Alta.
- 15 Westby, Mont.
- 17 Sidney a.m. and p.m.
- 18 Dane Valley, Froid, Mont.
- 19 Redvers, Sask.
- 20 Swan River, Man.
- 21 Bowbells, N.D.
- 22 Flaxton, N.D.
- 24 Sunday, Kenmare, N. Dak., Nazareth a.m., Trinity afternoon, Zion evening
- 25 Luverne, N.D.

(Continued on page 14)

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

M. Lyle Guyer

P. V. Hansen

Plan An Ideal Vacation For Your Family This Summer



Lake Okoboji Bible Camp

Near Milford, Iowa

FAMILY WEEK -- AUGUST 14-20

Family week at Lake Okoboji Bible Camp makes an ideal vacation for the whole family. Here you find Christian fellowship, worship and recreation. Included on the program are Bible studies by Rev. George Pallesen, Ringsted, Ia. and Evening Evangelistic Services by Rev. George Robertson, Royal, Ia., Rev. Arthur Sorensen, Graettinger, Ia. and Rev. Pallesen. Supervised swimming and lessons are conducted. Ample time for family plans is available. Total cost is just \$2.25 per person per day and half-price for children under 7.

SEND YOUR RESERVATIONS TO

Mr. Dave Thomsen, Lutheran Bible Camp,
At Millers Bay, Rt. 2, Milford, Iowa

REST

—

RECREATION

—

WORSHIP

THE DANISH TRAVEL AGENCY

Overseas Passenger Bureau, Inc.

ELSE P. SEHESTED, Gen. Mgr.

35 WEST 53RD STREET

NEW YORK 19, N. Y.



Telephones:

Circle 5-6146-6147

Reservations for All Ship and Air Lines

Tours Arranged. Hotel Reservations Made

Information Free. All Details Can Be Arranged by Mail

TRAVEL TO DENMARK

NEWS AND NOTES

(Continued from page 13)

Rev. M. C. Hagedorn's new address is 11400 St. Mary's, Detroit 27, Mich.

Pastor Viggo Oscar Aronsen of the Evangelical Lutheran Church but called to our church in Brooklyn, N. Y., was accepted as a member of our synod. He has served Brooklyn since last fall.

Some elections: Pastor John Nielsen of Northfield, Minn., was elected to succeed Pastor Homer Larsen as editor of the Youth Edition of The Ansgar Lutheran. Miss Mildred Jepsen, Cedar Falls, Iowa, was elected to the Board of Charities. John M. Jensen was reelected editor of The Ansgar Lutheran. Mrs. Eskild Hauglund of Brooklyn, N. Y., was elected to fill the place of Mr. Martin Pedersen on the Church Council.

THE 1955-56 SYNODICAL BUDGET

One of the last items at the convention was the adoption of the budget. A tentative budget for a year in advance was also adopted. The next two budgets are as follows:

	1955-56	1956-57
General Fund	\$29,940	\$32,103
Pension Fund	64,115	65,000
Children's Homes	23,229	23,229
Indian Mission Parish	7,800	7,800
Utah Budget	1,542	1,542
Home Missions	61,546	69,120
Trinity Seminary	28,370)	
Dana College	58,660)	95,773
	\$275,202	\$294,567

RESOLUTION ABOUT A COLLEGE IN CALIFORNIA

Whereas, the National Lutheran Council synods are rapidly expanding in California,

Whereas, there is no Lutheran college west of Nebraska and south of Washington state,

Whereas, there is a continual growth of a potential student body for a Lutheran college in the southwest,

Whereas, a steering committee representing the National Lutheran Council synods has met to discuss this issue, and

Whereas, our area ministerium is a part of this provisional committee;

Be It Therefore Resolved:

1. That the U.E.L.C. state its approval in principle of the establishment of a Four Year Liberal Arts College in California,

2. That the Board of Education in consultation with the Pacific District be encouraged to enter into the planning of this college in official capacity.

P. T. L. CAMPAIGN

Kenya, turbulent scene of the murderous Mau May raids against white men and white sympathizers, will be one of the first three territories to be reached by the Pocket Testament League's great Africa campaign when it is launched in January. Evangelistic teams will distribute many thousands of Scripture portions and preach the Gospel in mass meetings in this No. 1 trouble spot of Africa.

The other two territories in which the campaign will be initiated are the Belgian Congo and Tanganyika. The three states border each other in Central Africa.

—The Evangelical Christian

BURMA—PRAISE FOR MISSIONARIES

The English-language newspaper, *Nation*, published in Rangoon, Burma, recently carried an editorial which had words of praise for missionaries. It said, in part: "This country has been singularly fortunate in its missionaries, and owes them a deep debt of gratitude. Judson gave us our Burmese Dictionary. Hanson, who was largely instrumental in developing Kachin-Roman script, produced our Kachin Dictionary... These are only a few of the giants, but there have been hundreds of others less distinguished who devoted their lives to medicine and education and who deserve to be better known... To deny entrance or residence to such men as these is to cut off the nose to spite the face. . . . It has been the policy of several missions—notably the Baptist and Methodist—to make their institutions self-supporting. The Christian Karen Church is so already, and the Kachins are well on the way towards self-administration. . . . Those who speak of a rising opinion against missionaries are not men who have devoted their lives to curing and teaching people."

BOOK REVIEWS

Interpreting Paul's Gospel. By Archibald M. Hunter, Westminster Press, 139 pages, \$2.50.

Bishop Skat Hoffmeyer told me last summer that once he was fortunate to have an hour and 15 minutes visit with Albert Schweitzer, the famous medical missionary in Africa. They were traveling on the train during that time, and every minute was precious to them. When the bishop said goodbye to Schweitzer and took the train home, he asked himself, "What did I really talk to Schweitzer about? Then I discovered that we spent nearly all the time talking about the apostle Paul." "You see," he said, "you never get finished with the apostle Paul." Therefore any book on Paul will be of interest to the pastor, to the theologian, and to the Christian. He constantly finds new things and new insights as he reads the life of Paul and as he reads his letters. From this point of view, Dr. Hunter's book will be of great value. He sets forth the gospel as it is proclaimed by Paul, and then the life the believer in the gospel is to live. It is a new life, it is a life in love, it is a victorious life. The book is of greater value to pastors than to lay people.

—J.M.J.

Meditation and Piety in the Far East by Karl Ludvig Reichelt, Harper & Brothers, 171 pages, \$3.00.

Anyone who is at all familiar with Scandinavian literature has read of Karl Reichelt, a missionary in China, especially to the Buddhists. The author knows the thinking of the Far East. He has lived with the Buddhist monks and he knows their whole religious outlook. He discusses the points of contact between the religions and the pietism of the Buddhists, the Taoists, and the Confusionists, and also that of Mohism in ancient China. This is a book for students of foreign missions.—J. M. J.

CONVENTION NOTES

(Continued from page 3)

rk. It is inspiring to see these people, many of with no church background before they joined St. s Lutheran, work so enthusiastically. One woman "We are new at it, but we love it."

Fellowship at the Convention was excellent. The n for this was not only the good weather, not too and not too hot and no rain. But the grounds about parish house had sufficient places where we could and discuss. So we visited with one another. We d with the happy California folks. The members of church were fine. They were not hesitant to talk t the great things of our faith. That was one thing observed. They talk more freely about the Lord and guidance than we do in the East. That may not mean we are less Christian than they are in California, They do witness very freely about their faith.

Larger Fellowship. Every year the synodical con-on faces the question of supporting the National eran Council and the work of the Lutheran World riation. Our share of the \$3,172,000.00 is about \$43,- 0. This amount was quickly voted.

he next day Dr. Paul C. Empie, Executive Director e National Lutheran Council, addressed the con-on. He spoke first of the work of the National Lu-an Council, which is an agency of eight Lutheran es cooperating in certain work.

he mentioned the work of the American Missions e we try to agree about the fields the different syn-may occupy in home mission work. This work has d great sums of money and many unpleasant ex-ences, because it has prevented much duplication.

he Lutheran Student work of the council at the dif-nt campuses of the universities has been of great ising to many students. It has also helped many for-Lutheran students, who have come to study in the ed States.

he mentioned the work of assisting the chaplains in United States armed forces and the service centers ther lands. This work helps many of our boys away n home.

s to the settlement of refugees he pleaded for 6,000 rantees before the end of the year.

he got a wonderful review of the work of the Luther-World Federation. The Lutheran Church with its 00,000 members in the world has now through the eration become an international church. It has a al strategy and perspective. All Lutheran churches ne world now contribute toward the Lutheran World eration except for a few exceptions. This cooperation started in America in 1917. He then went on to tion that the assembly of the Lutheran World Fed-ion in Minneapolis, Minn., in 1957, will become a oric landmark in Lutheranism.

he first African Lutheran Conference will be held frica in November, 1955. This will be a great thing Lutheranism in that continent.

Great things are also done in South America.

Dr. Empie spoke of the fine fellowship that the eight church bodies enjoy. Even though some strong words have been spoken by different ones because of the mer-ger question, he said that this was not felt at all in the cooperative work.

The Penion Fund came in for its annual debate. There is nothing wrong about the Fund, but it needs to be clarified and interpreted, so that it can be understood. A committee of three were appointed to do that work during the coming year. It is important that we do not mix the old and the new fund in the discussion.

The Debate at the convention was held in a kind spirit. There were no difficult or critical questions before the meeting. The only really important item was the dis-cussion of Trinity Seminary, but the discussion was in-formative. It showed a real concern of our people for welfare of the seminary.

Trinity Seminary was discussed. We print a special report from the Board of Education on page 6. The Con-vention voted to concur in the report and it asked the Board to continue studying the problem and bring in proper resolutions for action next year.

In Memoriam. The Convention recognizes with deep gratefulness the devoted and efficient service of the late Mr. T. C. Hansen who passed away from this life on November 12, 1954. The church feels a sense of thank-fulness to God for this servant who as a member of the Board of Trustees of Dana Colleges and Trinity Semi-nary and of the Board of Education of the U.E.L.C. con-tributed an invaluable part to the work God has given us to do in the field of Christian higher education.

A General Committee is elected every year. This com-mittee has the duty to review any resolutions that the convention may decide to turn over to it. The commit-tee this year was: Prof. Theo. I. Jensen, Pastors Chris-tian Justesen and E. R. Andersen, Mr. Walter Huber of Blair, Nebr., and Mr. Victor Petersen of Council Bluffs, Iowa.

A Full Time Youth Director. The Convention decided that the office of a full time director be established as soon as possible. The youth director will be called by the church council in consultation with the youth board.

The Convention expresses gratitude to Dr. C. B. Lar-sen. The United Evangelical Lutheran Church, assembled in annual convention in St. Paul's Lutheran Church, Lynwood, Calif., takes note of the fact that Dr. C. B. Larsen, who has served his church faithfully and well through many years as teacher in Trinity Seminary, has been forced to lay down that service in the course of the past year due to a serious eye ailment.

Cognizant of the inestimable value of his many years of consecrated, scholarly service to his church as its teacher of New Testament in Trinity Seminary, the Con-vention extends to him its most sincere and hearty ap-preciation and thanks. Mindful, too, of the trial of this affliction upon Dr. Larsen himself, his fellow members of the church, pastors and laity, wish for him a daily ex-perience of comfort and joy in the Lord.

WARNER E. SALLMAN'S

Famous Christian Paintings

TWELVE full-color reproductions
in a variety of
Three Popular Priced Frames
Suitable for Office, Classroom, or Home



TEACH ME THY WAY
\$6.95 Style



CHRIST AT DAWN
\$3.95 Style



BOY CHRIST
\$1.95 Style

The \$6.95 Series

Order by number

- No. M4700 Head of Christ
- No. M4701 Gethsemane
- No. M4702 Heart's Door
- No. M4703 Good Shepherd
- No. M4704 Boy Christ
- No. M4705 Christ at Dawn

A burnished bronze frame with decorative corners. This neat pattern sets off the pictures with a pleasing effect. Over-all size 18½x22½ inches. Carefully packed for safe delivery. This series of twelve Sallman masterpieces represents high value for the price asked.

- No. M4706 Children's Friend
- No. M4709 We Would See Jesus
- No. M4710 Follow Thou Me
- No. M4711 The Lord's Supper
- No. M4712 Christ Our Pilot
- No. M4713 Teach Me Thy Way

The \$3.95 Series

Order by number

- No. M4500 Head of Christ
- No. M4501 Gethsemane
- No. M4502 Heart's Door
- No. M4503 Good Shepherd
- No. M4504 Boy Christ
- No. M4505 Christ at Dawn

A low-priced but neat frame, Burnished bronze finish. Over-all size 12½x16 inches. Modest price permits a wide use in public places as well as in the home. Order the picture of your choice.

- No. M4506 Children's Friend
- No. M4509 We Would See Jesus
- No. M4510 Follow Thou Me
- No. M4511 The Lord's Supper
- No. M4512 Christ Our Pilot
- No. M4513 Teach Me Thy Way

The \$1.95 Series

Order by number

- No. M4300 Head of Christ
- No. M4301 Gethsemane
- No. M4302 Heart's Door
- No. M4303 Good Shepherd
- No. M4304 Boy Christ
- No. M4305 Christ at Dawn

Here is truly a bargain for those who must limit their expenditure for classroom or gift purposes. Molding is finished in burnished bronze. Over-all size 9¼x11½ inches.

- No. M4306 Children's Friend
- No. M4309 We Would See Jesus
- No. M4310 Follow Thou Me
- No. M4311 The Lord's Supper
- No. M4312 Christ Our Pilot
- No. M4313 Teach Me Thy Way



Head

Gethsemane

Heart's Door

Good Shepherd

Children's
Friend

We Would
See Jesus

All pictures individually boxed.

CHECK DESIRED PICTURES AND MAIL AS COUPON



Lutheran Publishing House

200 S. Fifth Street

Blair, Nebraska

When The Heart Is Hungry

By Charles L. Allen

The parables of Jesus, as Dr. Allen points out here, are "ear stories with heavenly meanings"

Each parable is radiant with the infinite compassion of God who cares deeply about His children, each filled with that beauty which is so evident in Christ.

Just as the parables deal with the common experience of men and minister to man's daily needs, so they are presented here not as scholarly expositions but rather as spiritual food for the hungry hearts of a common suffering humanity.

The author highlights the outstanding and most helpful truths of twenty-two parables and clarifies innumerable difficult passages.

Dr. Allen is particularly adept at writing such a book as this. His unique ability to apply God's Word to man's everyday problems, his down-to-earth style, and his winsome way with words make this a book of faith in action.

Order your copy of WHEN THE HEART IS HUNGRY today.

\$2.00
(Postage 8c)

 * Lutheran Publishing House
 * 200 S. Fifth Street
 * Blair, Nebraska
 *
 * Please send me the following:
 *
 * — Pictures as checked
 * — When The Heart Is Hungry
 *
 * I enclose \$ — C.O.D. — Charge —
 * Name _____
 * Address _____
 *
 * *****

X OINO 6 SACHA703
CAPITOL UNIVERSITY LIBRARY